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The thesis of Merle Ballard Sheppard, Contribution of the Graduate School, Indiana State Teachers College, Number 586, under the title A History of the Negro Schools in Vigo County is hereby approved as counting toward the completion of the Master's Degree in the amount of 2 hours' credit.

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PREFACE

The development of Negro education in Vigo County is a subject upon which there is at the present no organized historical record.

In the early days of the settlement of the county a number of Negro settlements were scattered throughout the county. The inhabitants of these settlements developed into well respected, upright citizens, and helped to contribute to the welfare of the county. Their worth was recognized by the communities in which they resided, and the community in return did well by the Negro.

Special schools were set up and maintained for the education of such Negroes. Sometimes such schools were instituted by the Negroes themselves, while again they were developed by both the Negro and the white citizens of the school district.

As time passed, it was proved impossible to maintain separate schools for the higher education of the Negroes. Now the Negroes of Vigo County graduate with distinction along with the white students from the high schools of Vigo County and the colleges and universities of the various states.

It is the purpose of the author of this thesis to collect, organize and preserve for historical reference, as far as possible, the history and development of Negro education in Vigo County.

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CHAPTER I

THE PROBLEM

The Negro, unlike most of the early settlers, did not come to America of his own choice, to enjoy religious and political freedom and to better his condition of life. Instead, he was brought here, without being consulted, to meet the very urgent need of the colonists for cheap, dependable labor; to clear the virgin forests and to cultivate the crops of rice, tobacco, cotton and other farm products, after the Indian and the indentured servants had been tried with little success.

The Negroes were at first located in the southern states, but later many of them moved to Indiana and established settlements. The establishment, influence, and contributions of the Negro schools in Vigo County, in Indiana, will furnish the material for this thesis.

I. THE PROBLEM

Statement of the problem. It was the purpose of this study (1) to trace the development of the Negro schools in Vigo County as pioneer institutions for elementary education of the Negro race; (2) to explain the influence of these schools on racial developments; and (3) to identify the contributions of these schools to education.

Importance of the study. The general public, and students

of these schools, in particular, have not had, up to the present time, a comprehensive historical presentation of the founding and development of the Negro schools of Vigo County.

Method of procedure. An historical approach was made using the following sources of information:

I. Research of records of:

A. Court House
B. City Library
C. State Historical Department, Indianapolis
D. Indiana Negro History Society Bulletins
E. Historical (Department) Society of Vigo County

II. Interviews with:

A. County Superintendent of Schools
B. City Superintendent of Schools
C. Township Trustees of:

1. Lost Creek
2. Linton
3. Otter Creek
4. Harrison

D. Attorney George Scott
E. Mr. Arthur Pettiford
F. Mr. William Manuel
G. Mr. A. R. Markle
H. Mr. Morton Lewis
I. Mr. Paul Anderson
J. Mr. Charles Russell

CHAPTER II

NEGROES IN THE UNITED STATES

In 1619 twenty African Negroes were brought to the American colonies and sold as slaves. Previous to this the Spaniards had brought Negroes to the West Indies and sold them into slavery. The project was successful from a financial viewpoint, and the importation of Negroes into the United States continued until 1808, when it was prohibited by the Constitution. At the close of the Civil War there were about 4,000,000 Negroes in the United States, and their numbers have continued to increase. In 1940 there were 12,865,518 in the country. The geographical distribution of these Negroes is irregular but they are concentrated chiefly in the Southern States. The shortage of labor because of restricted immigration has caused an extensive migration of Negroes to industrial centers in the North. In spite of the magnitude of this movement more than three-fourths (77 per cent) of the Negroes still lived in the South in 1940; 21.7 per cent were in the North; and 1.3 per cent in the West.[1]

Early in the history of Negro education the friends of Negro progress concluded that the best type of training for the Negro was vocational. In 1763 the Society for the Propagation

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[1] The World Book Encyclopedia - Vol. 12, 4871

of the Gospel in Foreign Parts, which was organized in England in 1701, established a Manual Labor School for Negroes in Hyde County, North Carolina.[2] There was a feeling that the Negro needed to be taught the use of his hands, so that there would be less possibility of his becoming a charge of the state in old age.

Within the century between 1765 and 1865, several schools were established for the training of the Negro. Some of these were in the northern and the midwestern states, and all of them placed some emphasis upon vocational education. In 1786 the New York African Free School was established and became the first public school for Negroes of that city.

The Negroes of Boston established for their children a private school in 1798. The school was assisted by good white people for awhile, and later it was moved to the Colored Meeting House.

In 1800 approximately sixty-six children of this school presented a petition to the school commissioners of the city asking that a free public school be established for their benefit in Boston.

The Society for the Propagation of the Gospel was interested in teaching the Negro to read, in order that they might teach him religion. The society was an auxiliary of the

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[2] Indianapolis Recorder, July 7, 1945, Page II, Section 3

Church of England, and was actuated mainly by religious motives; but there were denominations whose devotees were motivated by religion, and also interested in improving the Negro's mind. There were individuals of all faiths and creeds who were willing to assist the Negro in his efforts to learn, but the Quakers were most conspicuous in their efforts in behalf of their darker brothers.

Typical of these friends of humanity was Robert Pleasant of Henrico County, Virginia, who in 1800 provided in his will for the building of a school house and a donation of 350 acres of land to be used for the education of Negroes in that community as long as the Monthly Meeting of Friends of the County should see fit to do so.[3]

Even in slavery the Negro saw the importance of education and the necessity of religion. Many slaves laboring under the most adverse circumstances managed to obtain a good practical education. Others, without the opportunity of learning, themselves, were anxious to do something to make things better for those who were to come after them.

Of this type were three Negroes: George Bell, Nicholas Franklin, and Moses Liverpool of Virginia. None of these leaders had learned to read or write, but each knew that education was an important thing, something to be desired and sought. They were slaves in Virginia; but in 1807 they were living as

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[3]Ibid, p. 11, Section 3

free men in Washington, D. C.; and one of their early efforts bore fruit in the erection of the first school house in that city for the education of colored children. They secured a white teacher for their school. Other schools were established in Maryland, Connecticut, and New Hampshire in the basements of many a Negro church.

Slave insurrections caused the white to react unfavorably to Negro education in the slave states.

It was observed that almost without exception the leaders of the rebellions were able to read and write. The masters saw that education was not at all conducive to their purpose, the perpetuation of slavocracy. After the Nat Turner insurrection in Virginia in 1831, the laws of the slave states against Negro education were very harsh. The penalty for one Negro's teaching another was thirty-nine lashes on the bare back. A white person, teaching Negroes for pay, was to be fined one hundred dollars, and if he were known to be teaching Negroes without pay, he was fined fifty dollars.

Frederick Douglas said that his master vigorously protested against his mistress's teaching him to read, on the ground that she was unfitting him for a slave. Every effort possible was made by some states to close all avenues to the Negro's mind during slavery, but somehow the slave always found a way. Benjamin Banneker and Phyllis Wheatley are examples.

Before the Civil War, Negroes had made some progress in higher education despite all opposition. Certain individuals had graduated from colleges in the United States, and a few had studied abroad. Cheyney Teachers' Training College and Lincoln University in Pennsylvania were doing their part in making higher education, and some of the better things in life, accessible to the Negro. Some persons doubted his capacity to obtain an education higher than the mere rudiments of the three R's; but even before the Civil War and the Emancipation, the Negro was fast proving his worth. Then, too, the opponents of Negro education were often inconsistent, and often contradicted their own theories. For, why should they pass laws to keep slaves from learning, if God in his wisdom had so created him - the Negro - with capacity for learning? At the close of the Civil War in 1865, only a beginning had been made in education, and a large percentage of Negro people was still illiterate.

The Freedmen's Bureau, established in 1865, seriously undertook the task of moral, educational, and economic advance of the freedmen. Old men and women whose hair was already white for the grave, along side of children, the flower of whose youth had not yet bloomed, eagerly sought to unravel the mystery of learning.

The Freedmen's Bureau endeavored to elevate the freedmen morally. Slavocracy did not recognize the sacredness of

of marriage nor the sanctity of the home. For the most part marriage among Negroes, during that period, was simply by common consent of the parties concerned. The Freedmen's Bureau pointed out the evil of this system to the freedmen, and advised them to have a marriage ceremony, even though sometimes the couples had been living together for years and had already reared large families.

The Bureau also attempted to educate Negroes along economic lines, by teaching them thrift. The Freedmen's Bank, of which Frederick Douglas was once president, was established in Washington. The Bureau acted as a go - between for the freedmen and their former masters, and kept the latter from going too far in the exploitation of innocent victims not yet used to the ways of freedom and independence.

Various churches of the North built schools and taught the Negro how to live with his new-found freedom. The Baptists established Shaw University in Raleigh, North Carolina. Where an old slave market had stood was erected Richmond Theological Seminary, now Virginia Union University. In Atlanta, Georgia, the Baptists founded Spelman College for girls and Atlanta Baptist College, now Morehouse, for boys. Benedict College was established in Columbia, South Carolina, and Roger Williams in Nashville, Tennessee. Bishop College was established in Marshall, Texas, for the training of young men and women for the church and schoolroom.

The Presbyterian church had already made a beginning with Lincoln University in Pennsylvania, and later founded Biddle University, Now Johnson C. Smith, in Charlotte, North Carolina, and other schools in various parts of the South, where it saw that such need was great. The Methodist Episcopal church established Wiley University in Marshall, Texas, Clark University and Gammon Theological Seminary in Atlanta, Georgia.

Joseph C. Price founded for the A. M. E. Zion Church, Livingstone College in Salisbury, North Carolina. The America Missionary Society, started in 1840, is responsible for Fisk University, Talladega College, and Atlanta University coming into existence and making their fine contribution to Negro education.[4]

An education suited to the needs of a majority of Negroes began when the industrial schools appeared, based upon the idea that some relations should exist between occupation and education. The first of these was Hampton Institute, opened as Hampton Normal and Agricultural Institute in 1868. The movement grew and other similar schools were established; the ablest leader of the Negro race, Booker T. Washington, founded the famous Tuskegee Normal and Industrial Institute,

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[4]Ibid., p. 11, Section 3

in Tuskeegee, Alabama. The graduates of such schools have contributed immeasurably to the progress of the communities to which they returned. The General Education Board, the Southern Educational Board, and the agricultural extension service of the Federal Government have helped to carry agricultural and industrial demonstration beyond the schools to the homes and farms of the colored race.

Much still remains to be done in the education of the Negro, particularly in the Southern States. Here separate public schools are maintained for Negro and white children, and there is marked inequality in educational opportunities.

Negroes have made valuable contributions to the progress of civilization in general, particularly in the United States. They have made significant contributions both as laborers and as artisans; and in the fields of music, literature, art, science, invention, education, and religion they have enriched the culture of the nation.

Some outstanding Negroes, past and present: Frederick Douglas, orator and statesman; Phyllis Wheatley and Paul Lawrence Dunbar, poets; Benjamin Banneker, Ernest E. Just, and George W. Carver, scientists; Henry Tanner, artist; J. Rosamond Johnson and Nathaniel Dett, composers; Marian Anderson and Roland Hayes, singers; Paul Robeson, singer and dramatist; W. E. DuBois, writer; John Hope and Mary McLeod-Bethune, educators;

Richard Harrison, dramatist; Bert Williams, comedian; and Jesse Owens and Joe Louis, athletes.

Negroes made notable contributions both in civilian life and in the allied services during both World Wars I and II.

As a specific example of the Negro's ability to achieve success, through education, one may cite his struggle for recognition and place on the American stage. More than one hundred years ago, Ira Aldridge, a Negro, played the role of Othello with Edmund Kean as Iago before English audiences. He won acclaim throughout England, and was to repeat his successes, not only in this role, but also as the Moor in Titus Andronicus on the Continent. He became an intimate friend of Alexander Dumas, played before the King of Sweden and the King of Prussia, and achieved a notable triumph in St. Petersburg.[5]

A century later, another great Negro actor, Paul Robeson, was also to achieve a remarkable success as Othello.

Between these two landmarks, more than a hundred years apart, lies the whole history of the Negro on the American Stage.

The Minstrel show offered the first opportunities for the Negro in the theatre, and such plays as Uncle Tom's Cabin found a place for the Negro actors. Later, beginning around 1890, the singing of spirituals and blues songs offered further

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[5]Think Magazine, February 1948, p. 26

scope for Negro talent. But the introduction of the Negro on the American stage, as an actor, began with Bert Williams as one of the cast of the Ziegfield Follies in 1910. Even then Williams was typed as a comic actor.[6]

It was in 1920, with the production of The Emperor Jones by Eugene O'Neil, that the Negro gained a foothold on the Legitimate stage. As the Emperor, Charles Gilpin was named one of the year's best actors. At about the same time, an all Negro show, Shuffle Along, discovered another great talent, that of Florence Miles, who starred later in Dixie to Broadway and in Blackbirds. Of her a dramatic critic wrote: "Merely to watch her . . . is an esthetic pleasure."[7]

Further plays appeared, some all-Negro, some with part-Negro casts, such as All God's Chillun Got Wings, In Abraham's Bosom, Lula Belle and Porgy, but with Green Pastures, the fantasy by Marc Connelly, the Negro had come into his own on the stage, and in Richard B. Harrison, who played the part of "De Lawd", the public saw one of the finest actors of our time.[8]

In other phases of the stage, Negroes also rose to stardom. Among dancers the names of several Negroes became famous -- Bill Robison, tap dancer extraordinary, and the creator of

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[6] Ibid, p. 26

[7] Ibid, p. 26

[8] Ibid

the stairs dance; Josephine Baker, who achieved fame in Paris; and Katherine Dunham who sought in her art the true story of the Negro's evolution.

The 1930's saw the rise of a native Negro Theatre, with plays written and produced by Negroes, largely under the aegis of the Federal Theatre.

Theatre goers have come to realize that the Negro has a "natural beauty of voice, a musical sense of rhythm, a plasticity of pose and emotional richness which can not be equalled."[9] This quotation may be an exaggeration concerning the Negro. It is true that many Negroes, with their dancing feet and mellow voices, are born entertainers.[10]

To appraise the meaning of the Negro's presence on the American stage, we must remember that a native art grows only on native roots. Booker T. Washington created a storm when he first said "There is as much dignity in tilling a field as in writing a poem", but his meaning becomes clear when we see how the Negro has cast about him and has sought to portray in his theatre what his life has been and what he hopes it will be.

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[9] Think Magazine, February, 1948, p. 26

[10] Compton's Pictured Encyclopedia, Volume 10, p. 63

CHAPTER III

FIRST NEGRO SETTLERS CAME INTO INDIANA IN 1820

During the period 1820-1850 there were established in Indiana from twelve to fifteen well-defined settlements of free Negroes, some who had never been slaves.[1] They bought their land directly from the National Government, cleared the forests, built log cabins, fought the wild animals, and endured all the hardships of pioneer life.

Free Negroes came to Indiana during this period because certain Southern States had passed laws prohibiting free Negroes from living within their borders; so a move had to be made.

Many Quakers were moving westward about this time, so they invited the Negroes to join in their trek through the wilderness.

Today, in Vigo County, in Linton Township, in the Lost Creek settlement in Lost Creek Township, in the Burnett settlement in Otter Creek Township, in the Highland settlement in Harrison Township, and in the city of Terre Haute may be found descendents of these early pioneers who, in some cases, still live on part of the original grants of land.

These first settlers were Christians and law-abiding citizens. All worked together. In time of need all stopped work

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[1] Indianapolis Recorder, July 7, 1945, p. 13, Section 3.

and looked after the needy or the dead.

In spite of the good citizenship record made by Negro pioneers in the state before 1850, the Negro question came up for such debate in the Constitutional Convention which assembled at Indianapolis on October 7, 1850, and adjourned on February 10, 1851.[2] The only man in the convention who was in favor of Negro suffrage was Edward R. May. May voted by himself on his suffrage proposal. The other 124 delegates voted against him.

The subject came up next on the proposal to exclude Negroes from the State. As to this, sentiment varied more widely, but a decided majority of the Convention favored exclusion. The line of majority argument was that the Negroes were a separate race and could never be amalgamated nor admitted to citizenship; that the slave states were excluding free Negroes from their borders and thereby driving them into free states; that if Indiana did not protect herself she would be overrun by decrepit and worn-out Negroes; that free Negroes ought to be sent to Africa and colonized in Liberia, where they would be free, independent, and happy. Several delegates expressed their profound sympathy for the Negro, but did not want him in Indiana.

There was one man in the Convention who seemed to have been awakened by the stand of Edward May on Negro suffrage, and

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[2]Olis Jamison, Harold Moore, The Government of Indiana, Allyn and Bacon, Chicago, Ill., 1936, p. 86.

that was Schuyler Colfax. His remarks on suffrage were weak and apologetic, but on the subject he rose nearer to statesmanship than had any other speaker of the Convention.

These are his words: "We ask here, we expect here, no extension of their (Negro) privileges but we ask you to treat them with humanity, and not to crush them as you would vermin out of your sight. But if you will not do this, let no man on this floor speak against the cruelties inflicted on this race in the Southern states, the slave factories of the African Coast, or the horrors of the Middle Passage. Your mouths will be stopped, the utterance of your condemnation checked, for by your own solemn and deliberate acts you declare the Negro a brute by excluding him from the commonest, the humblest privileges of human beings . . . the right to live and to possess the means of living purchased by the sweat of his toil."[3]

We can see the results of these debates by reading extracts from Article XIII of the Constitution of 1851.

> Sec. 1. No Negro or mulatto shall come into or settle in the state after the adoption of this constitution.
>
> Sec. 2. All contracts made with any Negro or mulatto coming into the state contrary to the provision of the foregoing section shall be void; and all persons who shall employ such Negro or mulatto or otherwise encourage him to remain in the state, shall be fined in any sum not less than ten dollars, nor more than five hundred dollars.

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[3] Indianapolis Recorder, op. cit., p. 13, Section 3.

> Sec. 3. All fines which may be collected for a violation of the provisions of this article or any law which may hereafter be passed, for the purpose of carrying the same into execution, shall be set apart and appropriated for the colonization of such Negroes or mulattoes and their descendents, as may be in the State at the adoption of this Constitution, and may be willing to emigrate.[4]

Article XIII of the Constitution of Indiana was ratified at the convention by a vote of 88,910 to 21,066 votes against it. This Negro exclusion section became a part of the Constitution of Indiana until sixteen years after the Civil War. In 1881 an amendment was adopted which removed the section of the Constitution barring Negroes from entering Indiana.[5]

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[4]Charles Kettleborough, Constitution Making in Indiana, Vol. 1, 1780-1851, p. 284.

[5]Olis Jamison, Harold Moore, The Government of Indiana, Allyn and Bacon, Chicago, Ill., 1936, p. 34.

CHAPTER IV

HISTORY OF VIGO COUNTY

The County of Vigo was created by an act of the Legislature of the State of Indiana, at a session convened at Corydon, in Harrison County, on the first Monday of December, 1817. The act was approved January 21, 1818, by Jonathon Jennings, first governor of the state after its admission into the Union. It extends from the southern line of Township 10 to the North line of Township 13, a distance of twenty-four miles north and south, and is bounded by Sullivan County on the south and Parke and Vermillion on the north. Its eastern boundary for the south eighteen miles is in the range line between Range 7 and 8 west of the second principal meridian. For the remaining six miles, the boundary beginning at the south and going northward, is the Wabash River for about twelve miles, at which point the line between the states of Indiana and Illinois crosses the Wabash, and thence northward along the line to the north line of Township 13. These lines give Clay County, Indiana, as the eastern, and the State of Illinois as the western boundaries. Its width at the widest point, four miles north of the southern boundary, is twenty miles. The middle portion is sixteen and the northern, eighteen miles in width. This gives an area of four hundred and fourteen square miles and 264,960 acres.

The County is divided into twelve civil townships, ten east and two west of the Wabash. Those east of the Wabash are Nevins, Otter Creek, Harrison, Lost Creek, Honey Creek, Riley, Prairieton, Prairie Creek, Linton, and Pierson; those west of the Wabash are Sugar Creek and Fayette.[1]

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[1] H. H. Beckwith, History of Vigo and Parke Counties, H. H. Hill and N. Iddings, Chicago, 1880, p. 7.

CHAPTER V

NEGRO TOWNSHIP SCHOOLS IN VIGO COUNTY

I

LOST CREEK TOWNSHIP

Lost Creek township, as the name implies, derived its title from the creek of that name which flows through it. The Creek obtained its name on account of its spreading over the sand prairies on leaving this township and having no outlet to the river; it formed an extensive swamp which evaporated in the summer and rendered that neighborhood very unhealthful. Now, however, the creek is conducted to the river by a large ditch, and the land over which it formerly spread, and which was considered worthless, is some of the best in the county. The southern portion of the township is watered by Little Honey Creek, which flows across the southeast corner. The township is located on the eastern side of the county, and is bounded on the north by Nevins township, on the east by Clay County, on the south by Riley, and by Harrison township on the West. It consists of thirty-six sections of fine farming land, the soil being a rich clay loam yielding unfailing crops of wheat, corn, and grass, and peculiarly well adapted to fruit.[1]

In the early decades of the nineteenth century, free

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[1] H. H. Beckwith, History of Vigo and Parke Counties, H. H. Hill and N. Iddings, Chicago, 1880, p. 366.

Negroes in North Carolina found life almost unbearable because of the restrictions imposed upon them by the state and local governments; in fact they were treated as outcasts. This led those with a pioneering spirit to seek to free themselves from their oppressions by migrating to free soil. Such was the case with the early settlers of Lost Creek.

To find a haven for free Negroes on free soil, Bowen Roberts was sent by his people in North Carolina on a scouting expedition shortly before 1827.[2] He passed through what is now Lost Creek Township, Vigo County, Indiana, and was very favorably impressed by it. On his return, he related the following: "Fat hogs are roaming the forest with knives and forks sticking in their backs."

The above account so impressed those who became the first settlers of Lost Creek that they soon determined to migrate to the land of promise, traveling by the slow moving covered wagon of that day.

Those making up the caravan leaving the land of oppression in North Carolina for that of promise in Vigo County, Indiana, were the following: the Roberts, the Stewarts, the Chavis, the Trevans, the Archers, and the Andersons. George Anderson, Sr., and his sons, with the exception of Jordan, stopped in Tennessee. The Jordan Andersons continued the journey to Lost Creek and be-

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[2]John Lyde, The Indiana Negro History Bulletin, March 1938, p. 10.

came its first settlers. The other families making up the caravan stopped in Orange County, Indiana, where they remained for three years before coming to Lost Creek.

Records in the Vigo County Court House reveal the fact that these early pioneers purchased large tracts of land from the government during the period from 1832 to 1838.

The land office records show that Jeremiah Anderson came to Vigo County in 1832, entered forty acres of land, paying government price. This was his start, and by industry, he was the owner at one time of 730 acres of as fine land as there was in Lost Creek Township. Dixon Stewart, another farmer, came to Vigo County in 1829 and through energy and economy, he became the owner of 900 acres of land, which he divided among his children, giving each of his sons 100 acres and to each of his daughters 75 acres.

The first child to be born in the settlement was Nathaniel Roberts, in 1832. The first victim of the grim reaper was Bannister, the son of Kenchen and Nancy Roberts.

That these early pioneers were interested in the higher things of life and were progressive is shown by the fact that a general meeting was held and a school house was erected on the corner of the Stop 10 Road and the Fort Harrison as early as 1835. According to the records in the Vigo County Court House, the land on which this subscription school stood had

been donated by Kenchen and Nancy Roberts. At that time the state of Indiana made no provisions for the education of its Negro children.

The first teachers of this subscription school, which later became District Number One School, were Abel Anderson and Aaron Smith, who had acquired enough of the rudiments of an education to serve in that capacity. For some time this log building was also used for the interdenominational church of the settlement.

Bishop William Paul Quinn instituted the first colored Methodist Church here about 1840. In 1850, Lewis Artis organized the Missionary Baptist Church. A frame church was erected a few years later. It was destroyed by fire in 1868, but was rebuilt the following year.

The first cook stove and the first frame dwelling house in the settlement were the property of William Chandler. These so awakened the curiosity of the early settlers that they came for many miles around to see them.

In 1873 the population increased in the northern part of Lost Creek Township and made it necessary to construct another school building in that section of the township. The site of District Number Two School on the Scott Burgen Road was donated by Jeremiah Anderson. The first building was made of logs. It was destroyed by fire and was replaced by a frame building. This

school had a large enrollment for many years; but in 1924 the enrollment became so small that it was consolidated with District Number Three School. A few years later the building and ground were sold by the Lost Creek Township Trustee.

In May 1876 one acre of land was purchased by the Lost Creek Township, for the sum of twenty dollars, from Redding Roberts and his wife, Alvina Roberts. The building constructed on this site on the Stop 10 Road, one-half mile north of the Fort Harrison Road, was a large one room frame school building, District Number Three School. No record of who was the first teacher is available. It is known that until 1924, one teacher taught all eight grades.

In 1924, when District Number Two School and District Number Three School were consolidated, another one room frame building was built and another teacher employed. In each building four grades were taught. The enrollment of this school was greatly increased when the children from the Glenn Colored Home began attending in the fall of 1936.

On Labor Day night in 1942, the older one of these school buildings burned. Pupils of grades seven and eight then started attending the Junior High School at the Glenn School, on the National Road, Route 40. The pupils of grades four, five and six and their teacher, Mrs. Merle Shepard, were given a classroom in the grade building at the Glenn School. The pupils

were transported by bus. Grades one, two, and three with their teacher, Mrs. Beulah Edwards, and later, Mrs. Lucille Redmon, had school in the remaining building of District Number Three School.

While the upper grades were occupying a room in the Glenn School, the Lost Creek Township Trustee, Gail B. Hoskin, and the Advisory Board moved a vacant school called "The Hickory Grove School," located at Step 3 Road and Dixie Highway, to the District Number Three School site and remodeled it.

On Sunday, December 5, 1945, a program marking the opening of this school was held. In keeping with tradition there is always a Closing Day Program and a Last Day of School Dinner at the school. The present teachers are Miss Geneva Ross and Mrs. Merle Shepard.

II

LINTON TOWNSHIP

Linton township is situated in the south center of Vigo County and is composed of what was formerly part of Pierson and Prairie Creek township. It was organized in 1841, receiving its name from one of the early settlers. It contains thirty-six sections of some fine farming land, and produces large crops of wheat and corn. Prairie Creek and its tributaries flow through the north-western portion, and several

small streams in the south and east, furnishing plenty of water for cattle, sheep, and hogs, large numbers of which are raised.

Bright Thomas, a colored man, an early settler and natural mechanic, erected a water-power mill, to which the pioneers from far and near used to come to have their corn ground.[1]

Two Negro schools were once located in Linton township. The first school was a subscription school. Thomas A. Manuel donated one-half acre of land for this school site, which was located in what was known as the Allen settlement. A white man was employed as the first teacher, as there were no colored teachers available. The old McGuffy Eclectic Series of readers were used. Later this school became District Number Ten School. William A. Manuel was one of the teachers.[2]

A few miles south of District Number Ten School was another school for Negro children. This school was located in what was known as the Underwood settlement. The school site of one acre of land was donated by Brinkley Russell. The first teacher of this school, which is believed to have been called District Number Eleven School, was Wesley Stewart, a graduate of the Indiana State Teachers College.

These two schools were closed many years ago, and the

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[1]H. H. Beckwith, History of Vigo and Parke Counties, H. H. Hill and N. Iddings, Chicago, 1880, p. 435.

[2]Interview with William A. Manuel, Terre Haute, Indiana, October 19, 1947.

land on which they were located has been purchased by those owning the adjoining farms.

III

OTTER CREEK TOWNSHIP

Otter Creek township occupies the middle of the northern tier of townships of Vigo County, and is bounded, west, east, and south by the townships of Fayette, Nevins, Lost Creek and Harrison, respectively, and by Parke County on the north. From Fayette township it is separated by the Wabash, which washes the whole western side. The township is furnished water by Otter Creek (from which the township takes its name) which flows from the east to the west side in an irregular, though generally westerly, direction. This Creek in the northern part of the township furnishes fine water for stock and affords a good drainage for the sections through which it flows. In former times Otter Creek afforded water power sufficient to run a mill and distillery of considerable dimensions. The distillery, in the early days, was considered almost as essential to the comfort of the community as the mill. Indeed, the pioneer, in some instances, felt that while the hominy block and the rifle might supply him with eatables, the more complex contrivances of the distillery were necessary to supply him with the cheerful beverage essential to the keeping away of ague and the counter-

acting of the bites of rattlesnakes.[1]

The first Negro school in Otter Creek was a log structure located on the Perry Tyler Road. The date of the construction of this building and the name of the first teacher was not available. It is believed that the land was donated by one of the Negro pioneers.

The second school, which was built after the unsafe condition of the first made it necessary, was located where the Ruffin Stewart Cemetery is now located. This building burned, and was replaced by another log building one-half mile east, in 1873. This site for School District Number Eight was the gift of Lenus A. Burnett.

In 1909 this school was destroyed by fire and a frame building was built in 1910. Because of the large increase in enrollment, a second frame building was built in 1931 and another teacher employed. In 1937 the enrollment of this school began to decrease and only one teacher was employed. For several years this school continued to operate with a small enrollment, and finally in 1943 it was discontinued and the pupils were transported to the Otter Creek Grade School at North Terre Haute. Mrs. June Love, who was a teacher at District Number Eight School at that time, found employment in the elementary grades in Crawfordsville, Indiana.

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[1] H. H. Beckwith, History of Vigo and Parke Counties, H. H. Hill and N. Iddings, Chicago, 1880, p. 499.

IV

HARRISON TOWNSHIP

Harrison township, so called because it included Harrison prairie within its limits, embraces all that territory in Vigo county lying east of the Wabash river, bounded on the north by Otter Creek township, on the south by Honey Creek township, and on the east by Lost Creek township.

The Highland School, located in Harrison township, held its first classes in an old Baptist Church at Thirteenth and one-half street and Carl Avenue in 1899, with Miss Leora Anderson as the first teacher. Her stay was brief. In the spring of 1900, Miss Anderson, while on a bicycle playing with her pupils, lost her balance and received an injury which resulted in her death. The unexpired teaching term of Miss Anderson was taught by Peter Hamilton.

In 1902, a one room school was built at Fourteenth and one-half and Carl Avenue. This served the community until increasing enrollment made it necessary to add another room and teacher. Miss Ida Harris was elected to teach the primary division. She served until 1917 when she resigned to go into the city school system. The following teachers taught in the order named: Miss Edna L. Edwards, 1917-1918; Miss Myrtle Smith, 1918-1919.

With the resignation of Miss Myrtle Smith, came Miss Pearl Johnson, who taught the primary grades and served the community for fourteen years until her death in 1933.

Since the deaths of Peter Hamilton and Miss Pearl Johnson, the following teachers have tried to carry on the ideals of those who have gone on: Robert Jones, who succeeded Peter Hamilton, and Mrs. Nila Pettiford Manuel, who succeeded Miss Johnson.

Robert Jones introduced basketball into the Highland School in 1933. When he resigned at the close of the first semester in 1934, Marvin Shelton was elected to fill out the school year. Mrs. Nila Pettiford Manuel and Marvin L. Shelton are teaching at this school at the present time.[1]

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[1]Nila Pettiford Manuel, Highland School, 1899-1936.

CHAPTER VI

EARLY NEGRO SETTLERS OF TERRE HAUTE, INDIANA

The City of Terre Haute is beautifully situated on the east bank of the Wabash river in Vigo County, on a high, level plateau about fifty feet above the river surface. Its name is derived from the French, "terre", land, and "haute", high, signifying "high land". This name was bestowed by the early explorers, not so much on account of its elevation above the surrounding country, as from the fact that this is the only high ground approaching the river for a distance of several miles. For this reason the first voyageurs, in ascending the Wabash and perceiving the bold outline of the bank, named it "Terre Haute". It was laid out and platted in the fall of 1816, by the "Terre Haute Land Company".[1]

Terre Haute is now the County seat of Vigo County and is famous for historic Fort Harrison. The scene of the state song, "On the Banks of the Wabash," is near this city. Paul Dresser, its author, was born and reared here. The modest house in which he was born still stands on the bank of the river which he loved so well.

The first Negro to see this "high ground" was a servant of General Harrison, who built the fort that bears his name just

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[1] H. H. Beckwith, History of Vigo and Parke Counties, H, H. Hill and N. Iddings, Chicago 1880, p. 30.

north of Terre Haute, in 1811.

According to the census of 1820, eleven Negroes then resided in Terre Haute. Records neither tell us whence nor why they came. One of the first Negroes to live here permanently was Armstead Stewart, who came early in 1815 in company with Daniel Durham, a Quaker from North Carolina. Durham purchased from the Federal Government the tract of land south of the city on which the Terre Haute Federal Prison now stands and established his home there. Young Stewart became his indentured servant, as was the custom at that time. At a later date, Durham returned to his native state and brought other Negroes with him to the community. Twenty-two years later, John and Thomas Durham, sons of Daniel Durham, executed free papers for Armstead Stewart, thus giving him all the privileges of free persons. He married and reared a large family. Many of his descendants still live in this and in other communities. Other early settlers of this community were Mrs. Sylvia Artis and her sons, John and Isom. They arrived here from Fayetteville, North Carolina, early in 1832. Mr. Artis, her husband, was prevented from accompanying his family to this city because he was yet a slave while his wife and two children were free. As a protection against being sold into bondage, she and her children brought their highly treasured "free papers" with them.

By the year 1836 the Negro population of this city had

increased to forty-seven. Of these, twenty-five were male. Since emancipation, the Negro population of this city has steadily increased until it reached 4,000 in 1940.[1]

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[1]John Lyda, The Indiana Negro History Bulletin, January,

CHAPTER VII

PUBLIC SCHOOL EDUCATION IN TERRE HAUTE, INDIANA

The law of the state of Indiana was amended on the 13th of May, 1869, so as to require the establishment of separate schools for colored children, wherein tuition should be without charge and equally open to all. Previous to this time, it had been necessary for the colored people, if they received any educational advantages, to secure the same through private schools established and maintained at their own expense. This arrangement practically left the colored children of the state without schooling.[1]

In accordance with the provisions of the new law, the trustees directed the Superintendent of Schools, August 7, 1869, "to examine and see where a suitable place could be had for holding the colored school." The salary of the teachers was fixed at the same meeting at $50 per month. On the 30th of August the A. M. E. Church, located at that time on South First Street, was rented at $15 per month for the use of the school and Zachariah Anderson was chosen to be the first teacher. The school opened along with those of the remainder of the city on

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[1] William Wiley, Public School Education in Terre Haute, Indiana, One Hundred Years of History, Vol. 2, p. 212-29

the 16th of September, 1869. During the year 116 pupils were enrolled, and throughout the session an average daily attendance of 77 was maintained. The pupils were graded as closely as was possible in the crowded quarters, and with but one teacher to hear all the classes. The results were as satisfactory as could have been under the circumstances.

So well pleased were the parents with this first free education for their children that on the 25th of June 1870 they passed resolutions highly commendatory of the progress made in the work and complimentary to the trustees and superintendent.

At the beginning of the second year, an additional teacher was employed by the board, and a small room, at some distance from the main building, was secured for the purposes of recitation, thus greatly improving the accommodation for the schools.

Toward the close of this year, April 1871, the school was removed to the Ninth District building located at Third and Oak Streets, where it remained until the summer of 1885. This action was taken by the board after carefully considering a general remonstrance on the part of the citizens of that neighborhood. This building was never well filled; and the white schools being much crowded, the colored pupils were provided for in rented property on the corner of Second and Wilson Streets during the next three years. At the end of this time, the trustees erected the Twelfth District School on the corner of

Second and Crawford Streets.

In the meantime the colored school in the south part of the city, known at first as the Tenth District was organized, and was first taught in a spare room of the Eighth District building at 17th and Franklin Streets. After two years this school was moved into other accommodations near by, and continued therein until the trustees could purchase a lot and erect the Tenth District house, on the corner of Thirteenth and One-half and Dean Streets. This school was in charge of white teachers a few years.

The Fourteenth District was organized in the northeast part of the city in the fall of 1885, and occupied a leased room on North Fourteenth Street in the 100 block until in 1888, when a new house was built expressly for the use of the colored children on the corner of Sixteenth and Elm Streets.

I

SUBSCRIPTION SCHOOL

The first school for Negroes to be conducted in the city of Terre Haute was the one taught by Rev. Hiram Revels in the basement of the Allen Chapel Church, of which he was the founder and pastor for a time. This was a subscription school. Parents paid twenty-five cents per week for each pupil. For pecuniary reasons, only the oldest children of the large families that

then existed were sent to school. After a time, the Rev. Mr. Revels left this section of the country. He later entered politics in the state of Mississippi and finally became a member of the United States Senate, during the Reconstruction Era. Miss Mary John, who succeeded him as teacher, served successfully in that capacity for a number of years.[1]

II

DUNBAR SCHOOL

In 1869 the City of Terre Haute established a free school for Negro children and employed M. Z. M. Anderson and Miss Anna Perry as its teachers. This school was located on South First Street between Oak and Crawford streets, and was opened to colored pupils living in all parts of the city and county. Joseph Jackson, Mrs. Emma Duffy and F. M. Anderson were among the first to attend this school. When it later, in 1888, became the Paul Lawrence Dunbar School, Fred Blake became its first principal. Oscar Hammond, the second principal, served for two years and resigned. He went to Reno, Nevada, where he worked for forty years in the City Weather Bureau. While Charles T. Hyte was serving as the third principal of this school,

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[1]John Lyda, The Indiana Negro History Bulletin, January, 1944.

in 1926, it was consolidated with the present Booker T. Washington School.[2]

III

BOOKER T. WASHINGTON SCHOOL

The settling of the North Carolina Colony in the southeast part of the city of Terre Haute in 1880, and the coming of a number of families from other sections of our country to the same part of the city to make their home during the next few years, caused a great increase in the Negro school population in that community. To provide educational opportunities for them, the city opened a second school for Negro children at Thirteenth and One-half and Dean Streets in 1884. It was named the Tenth District School. It is now the Booker T. Washington School which is located at Thirteenth and Cruft Streets.

The first teachers were the Misses Rediford and Ward, two young white women. After one year, they were succeeded by three Negro teachers: John Lewis, Cassius Stokes, and Miss Adorah L. Knight. John Sims was the first principal of this school. Succeeding him as principals came Miss Adorah Knight, Wesley Stewart, Charles T. Hyte, and the present principal, Allen Parks.

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[2] Ibid.

Since its beginning the Booker T. Washington School has continued to grow until it is now the largest elementary school for Negro pupils in Terre Haute.

IV

LINCOLN SCHOOL

Lincoln School was organized by Ernest Meyncek in 1888. It occupied quarters on North Fourteenth Street in the 100 block. This school was first named the Fourteenth District School, but later this name was changed to the Lincoln School. After a few years Ernest Meyncek resigned his position as the teacher of that school to accept a more desirable one in the schools of Louisville, Kentucky, where he has made an outstanding record as an educator. Joseph Jackson succeeded him and served with notable success, both as principal of the Lincoln School and as the civic leader of that district, until his death a few years ago.

Morton Lewis, the third principal, served from 1918 to 1946. He had been principal of a school in Franklin, Indiana, and had taught two years in the District Number Two School in Lost Creek Township.

During World War I, many Negroes from the South moved north, and Lincoln School had an enrollment of between 330 and 350 pupils. Morton Lewis was the Scout Master of the Lincoln

Boy Scouts, the first organized Negro Boy Scout Troop in the Middlewest. He also organized the Lincoln and Washington School Band, the first Negro School Band in Terre Haute. He retired in 1946 and was succeeded by Mrs. Edith Bigham, who is the present principal at the Lincoln School.

CHAPTER VIII

INFLUENCE AND CONTRIBUTIONS OF THESE SCHOOLS

It has been the aim of these Negro schools in Vigo County to cultivate in the pupils qualities which will make for social co-operation, and which will do much to prepare them for the duties and responsibilities, as well as for the privileges, of citizenship.

Many of the pupils who have attended these Negro schools have graduated from one of the six senior high schools in Vigo County which have Negro students enrolled. Letters were sent to the principals of Garfield, Gerstmeyer, Glenn, Laboratory, Otter Creek and Wiley High Schools to ascertain the number of Negro graduates.

A list of the graduates was received from the principals of all of these schools but Garfield and Gerstmeyer. The author of this thesis visited Garfield and Gerstmeyer High Schools and viewed the senior class pictures and year books for Negro graduates' pictures. The following pages contain not a complete record of the Negro graduates of the senior high schools in Vigo County, but a record as complete as can be made from the lists received from the principals of the respective schools and the records examined by the author of this thesis.

GARFIELD HIGH SCHOOL

1913 - 1948

Years	Boys	Girls	Total
1913	0	0	0
1914	0	1	1
1915	0	0	0
1916	1	0	1
1917	0	4	4
1918	0	0	0
1919	0	3	3
1920	2	2	4
1921	1	3	4
1922	0	4	4
1923	0	0	0
1924	0	1	1
1925	1	0	1
1926	0	1	1
1927	1	0	1
1928	0	0	0
1929	1	0	1
1930	1	2	3
1931	0	1	1
1932	0	1	1
1933	0	0	0
1934	0	0	0
1935	0	0	0
1936	0	0	0
1937	2	2	4
1938	4	0	4
1939	0	5	5
1940	0	0	0
1941	0	0	0
1942	0	1	1
1943	0	0	0
1944	2	0	2
1945	1	1	2
1946	0	0	0
1947	3	3	6
1948	-	-	-
Total	20	35	55

GERSTMEYER HIGH SCHOOL

1930 - 1948

Years	Boys	Girls	Total
1930	1	1	2
1931	3	0	3
1932	0	4	4
1933	1	0	1
1934	0	4	4
1935	0	0	0
1936	0	1	1
1937	3	1	4
1938	1	1	2
1939	2	1	3
1940	2	2	4
1941	3	0	3
1942	0	1	1
1943	0	2	2
1944	0	2	2
1945	1	4	5
1946	4	4	8
1947	0	4	4
1948	0	3	3
Total	21	35	56

GLENN HIGH SCHOOL

1913 - 1948

Years	Boys	Girls	Total
1913	0	0	0
1914	1	0	1
1915	1	1	2
1916	0	2	2
1917	0	0	0
1918	0	0	0
1919	0	1	1
1920	0	0	0
1921	0	0	0
1922	0	5	5
1923	1	1	2
1924	0	0	0
1925	0	0	0
1926	0	1	1
1927	0	1	1
1928	0	2	2
1929	1	1	2
1930	0	0	0
1931	0	1	1
1932	1	1	2
1933	1	0	1
1934	1	1	2
1935	1	0	1
1936	1	0	1
1937	0	0	0
1938	1	4	5
1939	0	0	0
1940	0	2	2
1941	1	4	5
1942	1	3	4
1943	0	0	0
1944	1	3	4
1945	4	0	4
1946	1	0	1
1947	0	3	3
1948	1	3	4
Total	19	40	59

LABORATORY SCHOOL

1941 - 1948

Years	Boys	Girls	Total
1941	0	1	1
1942	0	0	0
1943	0	1	1
1944	0	2	2
1945	0	0	0
1946	0	0	0
1947	0	0	0
1948	0	1	1
Total	0	5	5

OTTER CREEK TOWNSHIP SCHOOL

1918 - 1948

Years	Boys	Girls	Total
1918	0	1	1
1919	0	0	0
1920	0	0	0
1921	0	0	0
1922	0	0	0
1923	0	0	0
1924	0	0	0
1925	1	0	1
1926	0	0	0
1927	0	0	0
1928	0	0	0
1929	0	0	0
1930	0	0	0
1931	0	0	0
1932	0	0	0
1933	1	0	1
1934	0	0	0
1935	0	1	1
1936	0	0	0
1937	0	1	1
1938	0	1	1
1939	0	2	2
1940	0	1	1
1941	0	1	1
1942	1	0	1
1943	1	2	3
1944	3	0	3
1945	0	0	0
1946	0	2	2
1947	0	1	1
1948	1	0	1
Total	8	13	21

WILEY HIGH SCHOOL

1932 - 1948

Years	Boys	Girls	Total
1932	5	4	9
1933	4	6	10
1934	5	10	15
1935	2	7	9
1936	3	3	6
1937	3	4	7
1938	4	9	13
1939	6	2	8
1940	2	6	8
1941	3	6	9
1942	5	7	12
1943	8	6	14
1944	2	13	15
1945	3	3	6
1946	4	3	7
1947	3	4	7
1948	6	10	16
Total	68	86	154

Some of the students who have finished the various high schools of Vigo County, have graduated from the various colleges of Indiana and other states, and have become outstanding Negroes are: Evangeline Harris Merriweather, author of Stories for Little Tots; Jane Delney Shackleford, author of The Child's Story of the Negro, and, My Happy Days; John W. Lyda, author of The Indiana Negro History Bulletin; Cassius Hammond, H. A. Perry, Harvey Walden and Nicholas Hood, ministers; Rudolph V. Bender, composer of sacred music; Harriet E. Hammond, L. Hendricks, Betty Cotton, musicians; Clarence McAfee and Marvin Shelton, vocalists; Warren Anderson and Charles E. Rochelle, members of the Indiana State Board of Education; Augustus Lucas, supervisor in the Terre Haute Postal Service; Winston Jones and Richard Winston, pharmacist; Willa B. Brown, aviatrix; Oscar Hammond, meterologist; Mary Stewart, gown designer; Lewis Anderson, dentist; Edward L. Wilkerson, physician.

The largest percentage of the college graduates have entered the profession of teaching, where they have rendered noteworthy service to the Negro race and to the nation: Allen Parks, Principal of Washington School, Terre Haute, Indiana; William Sylvester Holland, Principal of Jack Yates High School, Houston, Texas; Edith Hodge Bingham, Principal of Lincoln School, Terre Haute, Indiana; Wesley J. Lyda, Head of the Department of Education, Morgan State College, Baltimore, Maryland; Nila Petti-

ford Manuel, Principal of Highland School, Terre Haute, Indiana; Martin D. Jenkins, Professor at Howard University.

Teachers: Myrtle Smith, Marie Kennedy Chandler, Edna Edwards, Leora Edwards, Sylvester Edwards, Elva Martin Smith, Hilda Alexander, Ina Alexander, Josephine Evans, Julia Bullard Shade, Katherine Sims Jones, Diocletian McClure, Ina Waugh Vanderson, Beulah Ross Edwards, Lucille Winston Redmon, Geneva Ross, Charlotte Tyler Meyers, Unis Lewis, Gladys Hood Buffin, Lottie Offett Robinson, Tommy Waldon, Myrtle Anderson, and Thelma Lyda.

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